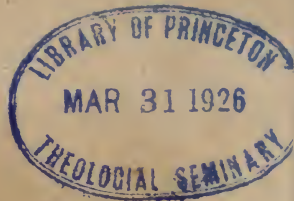




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BIOGRAPHY.

MEMOIR OF MRS. MARY FREEMAN.

OUR pages have seldom been enriched with the Memoirs of pious women. This has been partly owing to circumstances beyond our control, and partly to a fear, lest we might unintentionally exert an unfavourable influence on that meekness and modesty of character, and those unostentatious virtues, which are the chief ornaments of the sex. We think, however, that in the exercise of a wise discretion, the Biography of Females may be rendered highly subservient to the cause of morality and religion. We would not, therefore, deprive our readers of the advantages which may be derived from a contemplation of whatsoever was true, and pure, and lovely, and of good report in those holy women, who have adorned Christianity in their lives, and enjoyed its consolations in their death.

If we are not mistaken, the following sketch of the character, and religious experience of Mrs. Mary Freeman, will amply require an attentive perusal.

She was the eldest child of Dea. Thomas Kendall, and was born in MAY, 1826.

Boston, October 1, 1794. It was her happiness to be favoured with parents who were both pious. Of her mother, as she has long since deceased, it may be proper to say, that an uncommon sweetness of disposition was associated with eminent and uniform piety. This amiable woman watched the expanding minds of her children with maternal solicitude; and in conjunction with her husband imparted to them religious instruction. It is believed that this instruction was not in vain. At a very early period, the subject of this Memoir was deeply impressed at times with the importance of religion. When about ten years of age, her parents, knowing that her mind was seriously affected, and that she was in the practice of retiring for secret prayer, indulged the most pleasing anticipations concerning her. From her own lips, however, they could learn nothing. When she was addressed in relation to her own views and feelings, her heart was always too full to speak, and she only found relief in tears. After this season of hope, she did not for sev-

eral years appear to be the subject of very tender religious feelings, although her conduct was such, as would have done honour to a religious profession. Indeed, such was the early influence of Christian principle, or such was the native mildness of her disposition, that there is one, who with an afflicted but reconciled heart can say, 'from her infancy to the day of her death, she never gave her father one disrespectful look; she never in addressing him used one disrespectful word; she never was guilty of one intentional act of disobedience.' What a testimony to youthful loveliness is here! How worthy is such an example of being imitated! How few daughters there are concerning whom so much can be said with truth! Yet there are few, it may be supposed, who would not wish such an eulogium from their surviving parents.

But she did not imagine that her correct and amiable deportment entitled her to the Divine favour. So far from this, she became alarmed at her condition, and sincerely lamented her sins. Although her conduct had been irreproachable, she feared that her heart had not been right in the sight of God. The change which she thought had taken place in her principles and feelings is well described in a letter which she wrote to her maternal grandmother soon after she made a profession of religion. We are happy that we can give it to our readers.

Boston, August 25, 1814.

My dear and ever honoured Grandmother,

WHEN I last saw you, I intended to have written to you several times, before we met again, but we are short sighted creatures. My mind, through the winter past, was in such a distressed state, that I was sensible a letter from me would occasion much more pain than pleasure.

In November, my attention was suddenly arrested by a Sermon which was preached from these words: "If ye believe not that I am he, ye shall die in your sins." The enormity of my sins, and my ingratitude to God were so deeply impressed on my mind, that I thought

it impossible for me ever to experience forgiveness. The truth, that without pleading for mercy I should never obtain it, was very evident to me; but the idea of approaching that *Divine Being* for pardon, whom I had so long persisted in offending, filled me with terror, and I even imagined to myself that if I did attempt to offer even one petition, that instant death would be the consequence! O how deluded! How ignorant are sinners by nature of the character and mercy, the infinite mercy of God through Jesus Christ our Lord and Redeemer. For several months my mind was in this wretched state I studiously avoided mentioning my feelings to any one. The idea of again becoming that thoughtless being that I formerly was, occasioned more dreadful sensations, if possible, than those which at that time, corroded my whole soul—but your patience will, I fear, be almost exhausted with the recital of such a tale of wretchedness.

I will dismiss this part, and turn to that which is rather more pleasing. About the middle of May, on a Sabbath morning, a morning never to be forgotten by me, I was ruminating on my sad state, and I thought that I would try to plead with God, that he would be pleased to make the preaching of his word, that day, a means of removing the darkness and mist which overspread my mind. Accordingly I made the attempt; but while I was *dictating* to my heavenly Parent, (as I afterwards found it to be, though at the time I thought that I was all submission) the thought occurred to me, that I was leaning on an arm of flesh, that I had often wished the same thing, and had always returned disappointed. I think I was then brought to see that my help must come from God alone, and I exclaimed, in all the anguish of despair, "Lord, save, or I perish." I felt that I could resign myself and all that I possessed, into the hands of a merciful Saviour, who *would* protect me. For several hours I was insensible of the change which had taken place in my feelings. I was perfectly composed; nothing troubled me. I enjoyed my meeting unusually—but still did not realize the cause. Next morning I was reading Doddridge's description of the trials of the Christian, and it at once occurred to me that I was willing to endure all these trials, and could call it a "blessed lot" indeed to be so highly honoured. Then I found that my trouble was gone. A friend of mine called in the evening; I could converse with more freedom than usual, for I could not feel a wish to disguise the state of my mind any longer. The Lord had been so merciful to me, that I thought it would be an unpardonable sin in me to wish to conceal it. In about six weeks after that time, I felt it my duty, (not by the persuasion of

my friends, as some will no doubt imagine,) publicly to profess the religion of my Divine Redeemer, before the world. It was on the morning of the 10th of July that I gave myself up to the Lord in baptism; and a pleasant season it was to my soul. The water was remarkably calm, and I think I could say with the pious Watts,

Bless'd Jesus, what delicious fare,
How sweet thine entertainments are!

Thus, my dear Grandmother, I have given you a brief account of what, I would humbly hope, have been the dealings of the Lord with a poor, vile, unworthy sinner. I find every day, that sin cleaves fast unto me. Oh! pray for me, that I may be enabled by divine grace, to resist the temptations of Satan, of a flattering world, and my own sinful, corrupt heart. I need the prayers and admonitions of all God's dear people.

But I shall weary your eyes, if not your patience with such a long letter, and therefore I will close, praying that you may enjoy much of the presence of God, and the comforts of his Holy Spirit; without which this world is a scene of wretchedness and wo.

Your affectionate and
ever dutiful granddaughter,
MARY KENDALL.

As her conduct had been truly exemplary before she made a public profession of religion, it is not to be imagined that she became less attentive to the precepts of Christianity afterwards. So far from this, the active operation of religious principle seemed to give new life and beauty to a character, which before challenged our admiration and love.

It is probable that her growth in grace and in the knowledge of our Lord and Saviour Jesus Christ was much promoted by the matrimonial connexion which she formed about a year after she joined the church. Mr. Freeman, to whom she was united in marriage, was not only a man of habitual but enlightened piety. Their intercourse, was the intercourse of kindred minds, mutually encouraging and improving each other in knowledge and goodness. Were it proper to give specimens of their correspondence with each other during long intervals of painful but necessary absence, this

statement would be most satisfactorily illustrated. It would be seen that they chiefly wrote on subjects which had a relation to their own personal religion, or to the prosperity of the church of Christ; and that when separated, they mutually agreed on a given hour at which they would daily meet each other at a throne of grace.

Mrs. Freeman not only attended constantly on the public worship of God, but she endeavoured to prepare her mind for a profitable hearing of the word. We shall introduce a few remarks from her Diary, simply with a view that others may imitate her laudable example.

"June 26, 1825. I have been favoured this day with the means of grace. I have heard two discourses from Matt. vii. 21, to the close of the chapter. I have reason to lament that I retain so little of what I hear. This morning I heard with pleasure. My thoughts were more collected than usual, and I fondly hoped that it would benefit me. The will of God respecting us, and the happiness of those who perform his will with a view to the divine glory, were clearly pointed out; and sinners were warned with much feeling. This afternoon I went with the expectation of much enjoyment, but alas! my thoughts were with the "fool's eyes to the ends of the earth." *I have made it my practice for many years, after seating myself in a place of public worship, to endeavour to collect my thoughts, and plead with God that he would bless the season to my soul.* I have sometimes found great assistance from this, in driving away vain and foolish thoughts. To day I was obliged to strive hard to gain the ascendancy over them, and at last succeeded in some measure. Nominal Christians were warned of the inefficacy of an outward profession to save them from the just indignation of their Judge. Oh that it may deeply impress my mind. I do not

live like a Christian. I have much reason to doubt my own personal religion. As to my holiness, I dare not mention it ; and this day only adds another in which I have been conscious of many aberrations from the precepts and example of the meek and lowly Jesus. O that God would in infinite mercy cleanse my soul from the sins to which I am prone. I cannot think aright, nor act in a manner suitable to my profession.

Occupying the relation of a mother, she felt that she had important religious duties to discharge towards her children. How she acted under this conviction will appear from a statement of her own, which was not intended for the public eye, and would not now be made known, were it not for the hope that some Christian mothers will be induced to "go and do likewise." She remarks, "for sometime past I have been enabled to take my dear children by themselves. I have read with them, and prayed to our heavenly Father for blessings upon them. I would desire to be thankful that I have not felt it an irksome task, nor found any disinclination to it. O that these seasons may be blessed to their everlasting good." How rational and how scriptural the course she pursued. She put into their hands that book which is able to make them wise unto salvation, and by her own example and instructions taught them to reverence it as the word of God. And every one must be convinced, that she prayed with them under circumstances the most likely to affect their young and tender hearts.

The solicitude which Mrs. Freeman felt for the salvation of her children, was also manifested for other branches of the family. It is mentioned in the Memoir of her beloved husband, that "several young men who acquired from him their knowledge of business will always remember his judicious

counsels and his gentle restraints with gratitude." But we have now the gratifying evidence that they were both workers together with God in forming the religious character of the young men who dwell under their roof. The pious, discreet, and yet active part, which Mrs. Freeman took in promoting this object will be best understood by the following extracts from letters addressed to her husband.

Boston, Feb. 3, 1822.

*** Returning from lecture last evening, I endeavoured to improve the opportunity which I have long desired of conversing with C. respecting his views of religion. He readily admitted its necessity "to live as well as to die by," as he expressed himself. I told him that young people were prone to defer the consideration of religion to some future time. He said the present was the only time to be depended upon. I observed to him that there was no promises of pardon to those who put off repentance to a more convenient season. "No," he replied, "now is the accepted time, and now is the day of salvation." It would require more time than I can spare, to give you a detail of our conversation. A little more, however. I remarked that Mr — had quoted his favourite author, alluding to Young's Night Thoughts. He did not quote enough, was the reply. He ought to have repeated

"Be wise to-day—'tis madness to defer,
Next day the fatal precedent will plead,
Thus on, till wisdom is pushed out of life."

My dearest G. I leave you to judge of his situation. I cannot but hope that a conviction of the truth and reality of religion is fastened upon his mind, as a nail in a sure place. If it be, we know that the Lord will accomplish his own work. His conversation indicates to me that conscience has written

"A doomsday sentence on his heart."

O may it be our united prayer for him, that he may never rest short of the ark of safety. Do you consider how much we have been favoured of the Lord respecting those who compose our family? When I reflected upon it last night, and cherished the fond anticipation of C— being brought to a knowledge of the truth, I could not sleep: I am afraid to think my own thoughts respecting his conversion, lest it should be but as the "morning cloud and the early dew."

In two subsequent letters bearing date in the same month, she had

the delightful satisfaction of informing Mr. Freeman that she had frequently conversed with the person alluded to in the former communication; that he had freely stated to her the rise and progress of religion in his soul, and that his feelings were then like the "smooth surface of a summer's sea;" all was peace. She closes a most interesting narrative of his Christian experience by saying—"I conversed with him till near eleven o'clock the last evening, and when he retired, I had a good weeping time. I think my heart was in some degree dissolved into thankfulness. How unworthy we are of such blessings! I felt that in truth we could say, Salvation has come to this house. How ought we to bless and praise his name for such great mercy."

This account should encourage pious women to embrace seasonable opportunities for religious conversation. Those who are under their care may reap the benefit of it forever. Should success crown their efforts, how gladdening must be the recollection, that by their faithfulness, tempered with kindness and discretion, they have been instrumental of saving a soul from death, and of hiding a multitude of sins.

It might have been hoped that a connexion so pure, exalted and happy, as that which subsisted between Mr. and Mrs. Freeman, would be protracted until they both had attained a good old age. But infinite wisdom had determined otherwise. After a long and painful illness, as our readers have been informed,* Mr. Freeman died in a foreign land. This was indeed a heart-rending stroke to his widow. When she thought of

"Joys departed, never to return,"

and looked at her five children, who had just been deprived of one of the best of fathers, she could not help exclaiming, "Have pity upon

me, have pity upon me, O ye my friends, for the hand of God hath touched me. In all this she did not charge God foolishly." And when the first burst of grief was over, she manifested great Christian fortitude. The keenness of her sufferings, and yet the meek and quiet spirit with which she endured them, are appropriately expressed in the following letters. The first was written to a kind and pious clergyman, who administered the consolations of religion to Mr. Freeman in his last sickness. The last was addressed to an English gentleman, who resided for a short time at Nice, and who gave abundant proof that his heart was alive to the most tender Christian sympathies. We give them in the confidence that they will be read with feelings of the deepest interest.

Boston, June 18, 1825.

Dear Sir,

It is with diffidence that I attempt to acknowledge the reception of your melancholy but consoling letter, dated March 17th. The contents have indeed filled my heart with indescribable anguish. Until within a short period previous, I had cherished the fond hope that I should once more embrace the object of my tenderest solicitude. But alas! my sun has set at noon day, and I am left to pursue the rugged path of life alone. I would humbly hope, however, that my heavenly Father has in some measure blessed this dispensation of his wise and holy providence to my soul, and enabled me to "be still," knowing that "it is the Lord." The attention which my beloved husband received at Nice demands my warmest expressions of gratitude. Truly this peculiar interposition of Providence in his behalf, has been a sweet solace in my deep affliction. In a land of strangers, to be surrounded by affectionate Christian friends, anxious to mitigate all his distress, was a favour I most ardently desired for my dear husband, but which I hardly dared expect. My prayers have been more than answered. The last letter which I ever received from him closed with expressions of gratitude to God for the kind attention which he had received in your city. Your name, my dear Sir, was frequently mentioned by him with satisfaction and delight, likewise Rev. Mr. L—, Mr. Stewart, Mr. Rivardi, and Lieut. Smith, the family with whom he boarded, his physician and servant, were

* Vide Baptist Magazine for November last.

mentioned by him with gratitude. Please to present to them an assurance of *my own* most unbounded gratitude. The knowledge of their disinterested kindness to *one*, dear to me as my own soul, has filled my widowed heart with joy. May the blessing return a thousand fold into their own bosoms.

The particulars you were so kind as to communicate respecting my dear husband's last hours, were indeed calculated to interest every feeling of my heart. I could wish, however, that *his own last words* might be remembered, and the state of his mind at the *closing scene*. If, Sir, it is not trespassing too much on your time and friendship, another letter from you with any of these particulars, would indeed be an invaluable treasure, and add to the weight of obligation which I already feel towards you. Pardon this intimation, much respected Sir. Your unexampled kindness to *mine* inspires me with confidence to express my wishes thus freely. Permit me to state, that I should long ere this time have relieved my burdened heart by this expression of gratitude, had not my solicitude been awakened for several weeks past, by the severe indisposition of my dear babe, who has just terminated her earthly existence, and she is now, I humbly trust, joining with her dear Father in ascriptions of praise to the Lamb, who has washed them in his precious blood. Allow me to possess an interest in your supplications at a throne of grace, and believe me to be, with sentiments of the most profound respect,

Your much Obliged,

MARY FREEMAN.

Dear Sir,

A few days since I was agreeably surprised by the reception of a letter from my beloved husband's much valued friend, Mr. H—. Be assured, my dear Sir, that it is peculiarly gratifying to me, to be indulged with an opportunity of presenting you my most unfeigned acknowledgments of gratitude for your affectionate attention to my dearest earthly treasure. We were separated under peculiarly trying circumstances; and his lonely situation on his arrival at Nice, was too distressing for me to reflect upon with any kind of composure. But God, who is rich in mercy, withholds no needful comforts from his children. He who commanded the ravens to administer to the wants of a faithful servant, almost as miraculously raised up friends for my dearest husband. Your kindness was often mentioned by him with the highest satisfaction, and allow me to add, that a knowledge of it has afforded much consolation to my agonized heart. While life remains, the kindness

of Christian friends at Nice will never cease to excite the most devout gratitude to my heavenly Father. They have the sweet satisfaction of having softened the pillow of sickness, and cheered by their presence and conversation, even the entrance of the "dark valley." They may rest assured of the blessing of the widow and the fatherless; and if I am never indulged with an opportunity of reciprocating their kindness in this world, I hope, through the riches of grace in a dear Redeemer, to spend an eternity of blessedness with them where separations will never take place, and sorrow be forever unknown.

Your kind notice of my children is gratifying to a parent's heart. An attention to their numerous wants has in some measure diverted my mind from the irreplaceable loss which I have sustained. But I have found by painful experience, that *they too were mortal*. My dear babe has already joined her Father in the skies. When we are blessed with the sweet assurance that our dear friends are united with the spirits of the just made perfect, and made completely happy and glorious forever, to repine at our loss, or murmur at the dealings of Divine Providence towards us, would be base ingratitude. To say, "Father, thy will be done," under bereaving providences, is not possible, without divine assistance. Submission is a duty which is not easily practised, but we can do all things through Christ strengthening us. I fear that I have possessed but little of this Christian temper. But I should forfeit my mercies if I did not acknowledge that "the Lord has been a very present help in trouble."

Be pleased to pardon this intrusion on your time. Your kindness and attention to one who was so dear to me is my only apology. And now that my beloved companion has exchanged a life of prayer for an eternity of praise, allow his bereaved family an interest in your supplications at a throne of grace. It will ever be my earnest prayer, that God may reward your labours of love, and return fourfold into your own bosom, the kindness which you manifested towards a stranger, but whose last moments were spent in praising God for the unexpected kindness which he had received.

Respectfully,

MARY FREEMAN.

Mrs. Freeman having made such a disposition of her family concerns as to allow her considerable leisure; in imitation of her blessed Redeemer, she went about doing good. Her connexion with the "Widows and Fatherless Society" had a happy

effect on her mind. In performing the duties of a Manager, the sight of other's sorrows caused her in some degree to forget her own. She felt a new and powerful sympathy for the class of objects which that society seeks to relieve. Hence her advice, the labour of her own hands, and her personal attentions in the chamber of sickness and poverty, were cordially and frequently bestowed. In addition to what the Society allowed her to expend, her means of charity were increased by one generous individual, who permitted her to draw on him weekly, for a sum, which, were we permitted to mention, would be highly honourable to his name. In looking back on this period of her life, all who knew how much she was devoted to the cause of piety and benevolence, have involuntarily exclaimed, she was fast ripening for heaven !

It is truly gratifying to learn, after the decease of Christians, that religion had taken deeper root and had brought forth more fruit, than even their most intimate friends had imagined. There are so many temptations at the present day to give publicity not only to all we do, but to all we purpose, that it is perhaps more common to make great professions of concern for the cause of Christ and do nothing, than it is to do much and say little.

Mrs. Freeman belonged to this latter class of Christians. In the bestowment of alms, she scarcely allowed her left hand to know what her right hand performed ; and she laboured privately, but not on that account with less diligence or fidelity, to promote the salvation of others. The concern which she manifested for a young relative, who had resided in the family, is so much in accordance with her serious and habitual conviction of the truth and excellence of Christianity, and the time and circumstances under which she gave him the most prudent advice, and solemn warnings,

is so worthy of imitation, that we think we should do injustice to her memory, and deprive our readers both of profit and pleasure, were we to withhold from them the following communications.

The first was written when she gave up the cares of house-keeping, at which time her young friend was removed to another family. The affectionate cautions, the maxims of wisdom, and the sound arguments in favour of religion which it contains, render it worthy of being attentively perused.

My dear Nephew,

THE time has arrived (by the dispensation of a wise and holy Providence) when I must relinquish all responsibility respecting your welfare. But I cannot suffer this important change to take place without expressing, in some measure, my feelings on the subject.

You will probably believe me when I inform you, that my greatest source of regret in giving up house-keeping, has been on your account. I am sensible, my dear child, that you are old enough to judge for yourself in most cases ; but the deep solicitude which your dear uncle manifested for your spiritual and temporal concerns has rendered your situation doubly interesting to me. Your future prospects depend, by the blessing of God, *entirely on yourself*. A knowledge of this will have a tendency to make you ever watchful. If you continue to conduct yourself with integrity and prudence, you will ensure the confidence and affection of Mr. C—, and if his life is spared, you need not be over anxious for the future ; but always remember, as he cannot possess for you the peculiar feelings of relationship, that your welfare depends more exclusively on your good conduct, than if your beloved uncle had been spared to you. I mention this, not to discourage you, by no means : in Mr. C—, you have a firm, affectionate friend. I only wish to impress deeply on your mind the importance of circumspection. You may find *pretended* friends, who may endeavour to entice you to places which you are satisfied Mr. C. would disapprove, under the pretext, that, as you do not board with us, it will never be known. Believe them not. Turn a deaf ear to them. What you do in secret, will be known *openly*, if you ever descend to such misconduct. I say *descend*, for I feel a sweet confidence that you never have strayed from the path of rectitude. Be careful how you make confidants of your young acquaintances. Many *allure*

but to *betray*. They represent the path of sin as strewn with roses, when, alas! the thorns of anguish would be all that would ever be realized by you. Perhaps you will think these observations needless, but a word in season, how good it is!

After these few remarks on worldly wisdom, suffer me to point you to the secret spring from which your good actions must all be derived. "The fear of the Lord is the beginning of wisdom." In keeping his commandments there is great reward. Seek direction from on high, and your steps will be directed in a plain path. - We are all sinners by nature; and every day adds to the black catalogue of our offences against infinite goodness. Had not Jesus Christ come into the world and suffered for our transgressions, we must all have been eternally miserable; and even now, Jesus Christ himself says, "If ye believe not that I am he, ye shall die in your sins." Where he is, we never can come, without repentance. We must realize our lost condition, and feel that all our actions are sinful in his sight, before we shall apply to God through Christ for mercy. But when we do come with the spirit of the publican who smote upon his breast, crying "God be merciful to me a sinner," we shall receive the pardon of our sins, and be happy here, and in the world to come, receive everlasting life.

Such, my dear P—, must be your feelings. You must feel the importance of an interest in Christ. You wish, perhaps, to possess religion, but you must be *determined* to seek it. You may think religion will deprive you of pleasure; but no! "her ways are ways of pleasantness, and all her paths are peace." God is well pleased with the early dedication of ourselves to his service. "I love them that love me, and they that seek me early shall find me," is the language of the Bible. O that you may be enabled to say from the heart, "As for me, I will serve the Lord." "My Father, thou shalt be the guide of my youth." You have no time to waste. You know not how soon you may be deprived of health, as some of your young friends have been. Perhaps your disease will not allow you time for reflection; and then where will your soul find a place? I say not this to alarm you unnecessarily. You know it all, you hear it every Sabbath; but while engaged in writing to you, I could not forbear mentioning a subject which exceeds all others in importance.

And now, my beloved nephew, I will relieve your patience. You have been attentive to me as an own son. May God reward you. My feeble advice, if needed, you may always command. - You may have advisers, who though kind friends, may yet be unqualified to judge for you. Allow me your confidence, I

can say it will not be abused. I am still young enough to recollect the feelings of youth, and to sympathize in their weaknesses. Recollect, I do not demand this confidence; I only proffer my friendship; act your own pleasure. But I shall always feel the greatest solicitude. If you swerve from your duty, I shall probably be one of the first to hear of it, and me it will distress most keenly.

You will perceive that I do not expect an answer to this letter; but whenever you feel an inclination, write to me as to a parent that sincerely loves you. May we all meet around the throne of God, and join in thanksgiving and praise for redeeming love. This is my comfort in my affliction; and that ere long you may draw consolation from the same source, is the ardent prayer of

Your affectionate Aunt,

MARY FREEMAN.

The commencement of a year brings with it many affecting associations. It reminds us of the shortness of time; of the death of beloved friends, and of our own nearer approach to the eternal world. And although custom has made it a season of congratulation and festivity, yet he must be uncommonly thoughtless, whose joy is not chastened by many sober reflections. It may reasonably be supposed, that at the close of the old and the opening of a new year, the ear will be attentive to the advice of wisdom. Mrs. Freeman availed herself of this circumstance, hoping that it would give weight to her admonitions. How well she was employed on the morning of last new year's day, will appear from a letter bearing that date, in which we have the overflowings of a pious heart for the salvation of a fellow creature.

Boston, January 1, 1826.

My dear P.

I fear that you will think me officious in so often troubling you with my remarks. My only apology must be, the want of suitable opportunities for conversation. While engaged in my usual avocations at home, I am often led to reflect on my former situation, and the bright prospect of happiness in this world, which is for me entirely beclouded. But believe me, the same Being who has deprived me of my dearest *earthly friend*, has also im-

parted to me such delightful anticipations respecting the heavenly world, as forbids one murmuring sigh to escape my aching bosom. I look forward to the time when we shall meet in glory, and join in adoring the Saviour, who has washed us in his own precious blood. While I possess such feelings, I am satisfied that nothing short of religion could possibly reconcile me to my present bereavement.

You will not be surprised, that I should ardently desire the salvation of those who are dear to me. The idea that those with whom I have associated in this world, will in another be forever separated from God and holy beings, is too painful for me to reflect upon. But it is no more painful than true, that unless we become reconciled to God, we can never be with Christ to behold his glory. We are all by nature, *lost sinners*. Christ would never have left the glory which he had before the world was created, and humbled himself to die the ignominious death of the cross, if any thing short of an infinite sacrifice would have saved us from eternal destruction. But our sins were against an infinite God, and every day that we live unreconciled to him, we are heaping to ourselves wrath against the great day of wrath, when none will be able to stand, but those who have come to Christ, pleading his promises of pardon to all who forsake the ways of sin, and who lay hold on eternal life. The poet sweetly describes the way of salvation. "He makes no *hard* condition, 'tis only look and live." This is a true statement of the case. "Believe on the Lord Jesus Christ, and thou shalt be saved." If we turn from the ways of sin, and determine in the strength of the Lord never to give up seeking religion, Jesus will be gracious to us. We cannot begin too soon. Our happiness depends upon an acquaintance with our own hearts, and a sense of pardoned sins. We enjoy even the comforts of this life far better, when we view all our blessings as coming from our heavenly Father. And when disappointment or sickness overtake us, we can feel a sweet confidence that it is all right.

"We cannot turn ourselves," perhaps some may say; that is very true, but we can pray to God to turn us, and it is our duty to do so. "Seek and ye shall find," was the language of our Saviour, who was truth itself. But a common excuse is, that another time will answer just as well; when it is expressly said, that "to-day is the accepted time." We have no promise of pardon to-morrow, or of living till to-morrow.

I have written thus far, supposing that this subject will be well received by my dear young friend. Perhaps he has *sometimes* thought religion of importance, and determined to disregard the opinions of

his worldly associates, and to seek an interest in Christ in earnest. Perhaps he intends to resist every temptation to evil, and to live a holy life. Is it so, *****? or am I writing to one who considers this subject irksome, and my anxiety only as the chimera of a weak imagination; who, though he does not despise the *writer*, despises the *subject*, and is an enemy to religion? No, this cannot be. I know it is not so; I feel a sweet confidence that you respect religion. If you have felt a disposition to attend to religion; if you ever feel that you are a ruined sinner, and that it is time to seek the Lord, stifle not your convictions. Do not try to divert your mind from this subject. Depend upon it, that Satan will try to persuade you to do this. He trembles when he sees a sinner pleading for mercy. He knows that none ever sought the Lord in vain. If you give way to his temptations, the Lord may in justice give you up to hardness of heart. "My Spirit shall not always strive with man," saith the scripture: and again, "Because I have called and ye have refused, therefore, I will laugh at your calamity, and mock when your fear cometh." These are plain truths which none can gainsay. I hope you will not be offended with my plainness.

This is new year's day, and I felt my heart burdened almost to sadness, at the idea, that perhaps another new year (if your life is spared) might find you an enemy to God, and consequently much farther from happiness; for every year strengthens our habits, whatever they may be. I do not mean to insinuate that your outward conduct is reprehensible. You know I do not. In your case, it is the heart not being right in the sight of God, that I most dread. I feel a tender concern in whatever relates to your welfare. I have now finished all that I have to say at this time. No one is acquainted with my writing this to you. When I express my feelings to you on religion, it is in confidence, and to discharge my duty. God grant that it may be received in the same spirit with which it is written. I probably may never write again. I do not wish to trouble you with a subject which is not agreeable to your feelings. Therefore, unless you request it, I shall be silent in future. Rest assured, however, that not a day passes, that does not witness to the fervour of my desires for your salvation, and I may add, for your happiness at all times, although your salvation includes every good.

Your sincerely affectionate Aunt,

MARY FREEMAN.

Only eight days before she died, being called to watch with one of the family that was sick, while all were asleep around her, she wrote

this *last* and most kind and faithful letter. It may justly be considered as her dying testimony in favour of the gospel of Christ; although at the time, death did not seem to be near. Hoping that her admonitions from the neighbourhood of the tomb, will be received with seriousness by more than the individual for whom they were at first intended, we shall here publish them.

Wednesday morning, 2 o'clock,
January 18, 1826.

My dear P.

WHILE watching my dear sister's sick bed, I feel disposed to write a few lines to you. When I wrote last, I resolved not to trouble you again till my knowledge of your feelings was sufficient to enable me to decide in what manner to address you. This *knowledge*, you are aware, I do not possess, but the assurance from you that my solicitude in your behalf is well received, induces me again to address you: and may that God whom I desire to love and obey, bless these feeble endeavours for your good.

From some cause or other, you have appeared different of late as it respects religion. Perhaps I am mistaken, and only perceive in my own imagination, what I so ardently desire. I have requested you to give me some information on this subject. You have, indeed, no opportunity to comply with my request; and I do not know that you have a disposition. I shall never urge you to make this disclosure against your will. Our own thoughts and feelings are sacred to ourselves and our God. I am very much opposed to any person's making a *display* of any impressions of a serious nature, which they may be favoured with. But some are prone to the other extreme, and by conversing with no one respecting their feelings, grope along in darkness and distress for years, and finally perhaps conclude (from ignorance) that none ever felt like themselves, and give up all thoughts of religion, and sin against God with a high hand.

I have never doubted, when reflecting on my own experience, that I should much sooner have enjoyed the comforts of the gospel, if I had conversed more freely. By disclosing our feelings to a friend in whose affection and prudence we can confide, we often find that they have similar exercises with our own. Those who are sincere disciples of Jesus Christ, have been first convinced by the Spirit of God, of their lost condition by nature, of their many and aggravated transgressions against a holy and just God. And they have also been taught,

that without an Almighty Saviour, they must perish forever. And although, perhaps, no two persons ever felt precisely alike, still there are only shades of difference; the same general feeling pervades the whole of Christ's family on earth. My greatest fear for you, my dear child, is, that you will strive to stifle the convictions of conscience, seeing many around you engaged in the trifling amusements of a vain, dying, transitory world. You will endeavour to put off this subject to a "more convenient season." I beseech you to remember that it is one of the strongest artifices made use of by the adversary of souls, to persuade the young that there is time enough yet. Believe him not. Pray to God for Christ's sake to deliver your soul from his temptations, and to impress you deeply with the importance of religion. How delightful to see a *young* person, leaving the ranks of the enemy of all righteousness, whose wages are death, and enlisting under the banner of the Prince of Peace, whose "yoke is easy, and his burden light," and his reward "a crown of righteousness, which fadeth not away."

Choose *now* whom you will serve, while the evil days come not on, nor the years (of old age) draw nigh, when *you* shall say, I have no pleasure in them. Search the Scriptures daily and prayerfully. If you have no heart to pray; no words to make use of; go just as you are, plead for a spirit of prayer, for a contrite heart. One of old said, "A broken heart, O God, thou wilt not despise." You have no merits of your own. Your best actions are too likely to be from pride and self love. Go, then, and plead what Christ has done for poor sinners, and you will not apply in vain. If my conjectures are correct, and you feel impressed with the importance of religious subjects, it would be gratifying to me to have some knowledge of the means, which, by the mercy of God, has led you to such reflections. Your situation is a constant source of anxiety to me at the present time; and I do not hesitate to declare that the salvation of your soul is the burden of my desires. I do not say this to induce you to practise hypocrisy. God forbid, that I should be the means of your deceiving yourself or others. I have only written this to show you the importance in which I view this solemn subject.

Your affectionate, Aunt,

MARY FREEMAN.

But in the midst of life we are in death. The loveliest of human frames is only like the flower of the field that falleth away. Mrs. Freeman was only just rising from the shock occasioned by the death of

her beloved husband, and setting herself with cheerfulness and activity to the duties of Christian charity, when, to the surprise and grief of those who knew her, she was suddenly removed to a better world. She herself had probably no idea of the fatal nature of her disease, until within two hours of her death; and during the greater part of this time she was unable to speak, and perhaps, unconscious of what was passing around her. When it was intimated by her afflicted father that she was dying, with a sweet smile she said, "I shall be better off." After this, she rapidly became weaker, until about 10 o'clock in the evening of the 26th of January, she fell asleep in Jesus.

Her feelings in relation to her decease, were well known to her confidential friends. She looked forward to it as a kind release from sin and sorrow, and as opening the way for a re-union with the glorified spirit of her once dearest earthly friend. She had indeed one strong tie in her children. She remarked on the day before her dissolution, that she could commit even them to the care of God, and to *one*, who she knew, while he lived, would always be a father to them.

In bringing this Memoir to a close, we might expatiate on the

general character of Mrs. Freeman. But it seems to us unnecessary. The great objects we have had in view will be attained, should daughters, incited by her amiable example, be obedient to their parents in all things; should mothers be more impressed with the duty of reading the Bible with their children, and praying and conversing with them alone; should females, to whom are entrusted the care of families, embrace opportunities of speaking a word in season to those who dwell with them; and by their uniform piety, charity and prudence, leave an impression on the minds of those around them favourable to the interests of Christianity.

Should these effects be produced, we shall have secured the noblest end of biography,—an imitation of what is excellent in human character. It has not been our aim to increase the admirers of the deceased; this would profit nothing. But we have performed our duty in the anticipation, that the light and power of her example will animate Christians, and especially Christian women, "to shew the same diligence, to the full assurance of hope unto the end; and that they will not be slothful, but followers of them, who through faith and patience inherit the promises."

HISTORICAL COMMUNICATION.

REMARKS ON THE MANNERS AND CHARACTER OF THE BURMESE.

(Continued from page 114.)

In the music of the Burmese there is far more noise than harmony. They make use of wind and stringed instruments, brass plates of different tones, and drums of various sizes. For the sake of noise they will accompany the instrumental music by striking together two pieces of split bamboo,

or the palms of the hands. They are evidently unacquainted with the nature of tones and harmony, all their airs being wild, irregular, and discordant. Their stringed instruments may be called the guitar and harp. They are struck with the finger, and are usually accompanied by the voice. This species of music is private or domestic; the former, brass plates, and wind instruments, are used on public occasions, as when religious

offerings of a peculiar kind are made, in the procession of funerals, and in dances.

Their amusements consist of dancing, comic scenes, buffoonery, masquerades, fire-works, cock-fighting, pugilism, &c. Their dancing is not saltatory, but is performed by various contortions of the body, arms, fingers, and legs, communicating to a stranger more of a painful than pleasing sensation. They are much addicted to games of chance and skill.

The means of improvement in knowledge peculiar to the country, are extensive; but idleness and oppression destroy in a great measure the influence which they would otherwise have. Education, however, is general. A great proportion of the men can read and write. It has been said, that his present Majesty has a person of poetic talents, on whom he bestows his royal patronage, and who, in return, delights the "precious ear" with the measured lines of his own composition. It is common for court ladies to cultivate literature; and many in the humbler spheres of life are found not inattentive to the advantages of education. The monasteries are freely open for the admission of male pupils, in which, under the gratuitous tuition of the priests, they learn to read and write on a plan fundamentally the same as that denominated Lancasterian. Other schools on the same plan, are established and conducted by private individuals for a moderate compensation, in which both boys and girls are promiscuously admitted on equal terms, and to equal advantages. There is no such thing known as a classic education; no definite period of time, or course of study, is ever contemplated by the pupil, as the term and the object of his application.

The vulgar or the common *Burman* language, is that which is taught throughout the country, be-

ing the only one universally spoken in it; it is that in which all commercial and judicial business is transacted, and all the records of the High Court of the Empire preserved. In common writing, the Burmans use a thick paper, blackened with charcoal, and a pencil of soft stone. Royal and Court orders are written with an iron style upon a long palm leaf, cut to a point at each end. Books are written in the same manner upon the palmyra leaf, and when finished, the edges are trimmed and sometimes beautifully gilt. Copies of books are taken by young priests in monasteries; other individuals also may be employed in copying books, for wages at the rate of about one rupee for an *enga* or twelve leaves. The writing is made legible by rubbing the leaf with oil. Prose works are commonly read, as well as poetry, and are, some of them, works of fiction, and others, religious; of the latter kind the *Dzat* and *Wootto*, or those books which illustrate the influence of merit and demerit, are most extensively read. Historical works are scarce, and therefore but little read. Few individuals have the means or the opportunity of collecting private libraries. The *Pali* or *Magudha* language is a dialect of the *Sungskrit*. In the monasteries it is seen in its original character, but it is commonly written and taught in the Burman character. This language is rarely acquired except by those who put on the sacred vestments;—but as the priests divest themselves of these at pleasure, and revert to the common walks of life, individuals in these may be found who understand it. The language is not esteemed peculiarly sacred, but is viewed much in the same light as the Hebrew is viewed by Christians.

In the formation of their matrimonial connexions, there is generally an appropriate preface of per-

sonal acquaintance and plighted love. This cannot be avoided where society is of a mixed nature, and women are subject to no restraints except those which good manners impose. In the ceremony of marriage, little expense is incurred either of time or money; a feast of good things, according to the ability of the bridegroom, is prepared, in which the assembled family connexions participate.—The married pair taste a mixture of the tea-leaf steeped in oil, (which is the form of sealing all contracts) eat together from the same plate, and amidst the best wishes and blessings of all concerned, exchanging their reciprocal promises, “they twain are made one flesh;” after which the guests retire, and one pillow figuratively reminds the wedded lovers that they are no longer “two.” Unfortunately, however, for the perpetuity of conjugal felicity, the sacred torch often, and sometimes in a very short period, begins to burn with a dim light; the atmosphere which at first surrounded it, is no longer the simple element of love; and concussions soon follow, which burst asunder the feebly constructed fabric. Perhaps in no country is the marriage contract regarded with so little respect, or maintained with so little propriety, as it is in Burmah. No disgrace is attached to a divorced husband, or wife. Slight occasions originate verbal abuse, and these quarrels are often protracted, till the husband and wife seek that remedy which is to be found in this country in any common court of justice. The magistrate listens to the wishes of the parties, pronounces the grave decision of separation, and his conscience is equally satisfied with the reception of eighty or a hundred rupees paid by both parties, as with a conviction that he has rendered justice in the case. It sometimes happens that one party becomes the plaintiff and the

other the defendant; in which case, the judge finds no difficulty in adjusting the matter in dispute by receiving the whole costs from the plaintiff, and meeting his or her wishes. The claims which a mother-in-law has over her son-in-law, amounting to a little more than three years’ maintenance, or an equivalent in money, founded on the fact of her having nursed his wife, sometimes produce unhappy consequences.

Polygamy is not only allowed, but it abounds in the country. Money is not offered to obtain a female *as a wife*, but for the purchase of bond-maids, who become concubines to their masters. If a concubine of this sort wishes to be released, the terms of her departure are made easy from the consideration of the nature of her services. A high sense of female chastity not being prevalent, nor highly regarded by the other sex, prostitution becomes a natural and extensive consequence. The male sex conceive that by nature, they are both physically and mentally superior to the female; in which the female acquiesces. Hence are seen lordship in the one, and subjection in the other. A brother exercises over a sister, and a husband over a wife, control at pleasure, and applies, if need require, the shoe, the rod, the foot, the palm of the hand, or even the point of the elbow, to correct the frowardness or obstinacy of the “weaker vessel.” Among the higher and more polite circles, however, this right is not so much exercised as acknowledged.

However inconsistent the fact may appear with the estimation in which the female character is held, it is certain, that throughout the country, female influence strongly and irresistibly diffuses itself in domestic and even public concerns. The wife of a Judge or Governor is often seen at his side, assisting in the decision of causes; and the

wives of Viceroy's and other high officers, are often permitted to hold their own courts and decide independently on petitions presented to them. Women of all ranks enjoy a high degree of freedom, appear abroad unveiled, whenever they choose, ornamented according to the taste and fashion of the country, and add zest to public scenes of amusement by their presence and gaiety.

The Burmese, for obvious reasons, have not attended to those improvements, or opened those sources of exterior comfort and convenience, which in civilized countries, contribute to smooth the roughness of human life. Idleness, a prevailing evil among them, united with the despotic nature of their government, fetters exertion, retards the progress of useful speculations, and circumscribes the exercise of genius. It is not therefore strange, that a country so populous, should exhibit strong features of rudeness and barbarism. Even roads, which seem to be among the first requirements of public convenience, among them are extremely irregular, devious, and, to all but travellers on foot, of difficult passage. There are no inns to furnish refreshments to an itinerant. The only accommodation to be found bearing any resemblance to inns, are sheds, most of which are open at the sides, and called *Zayats*. These are the fruits of piety, rather than of public spirit. Their local situation being determined by the fancy of their constructors, they are met with at various distances, but most frequently near villages, and in the vicinity of pagodas. They are unoccupied, and open to the ingress of any one. Here, if the weary traveller should find a pot of water to quench his thirst, placed there for common use, the pious act of some individual, his expectations are fulfilled, and he looks to the bazar for his bill of fare, and to the way-side shed only for shelter.

Generosity or hospitality is not among the practical virtues of the Burmese; on the contrary, they are cold hearted, unfeeling, and suspicious, contemplating misery or suffering, in whatever form, with indifference and apathy. No public institutions of charity or benevolence appear, to proclaim a general interest in the comfort or convenience of the less happy. On the contrary, avarice and selfishness, the two reigning passions of the Burmese, preclude the exercise of right feelings toward others, shutting up "bowels of compassion." To the existence of such a state of feeling, it is probable the nature of the government contributes. The petty arts of tyranny, practised by subordinate civil officers, are a terror to the public, and create between man and man, that jealousy and suspicion, which root out confidence and annihilate the best feelings of humanity. The writer of this article witnessed, in the eastern road leading from the town of Rangoon to the great Pagoda, a Burmese lying on the ground under a suspension of his faculties by a fit. He fell while walking with a companion, which was no sooner discovered by the latter, than he departed with all possible speed. No individual approached the miserable sufferer. The writer, not aware of any evil consequence, went towards him, when several voices from individuals at a distance, urged him to retire. On enquiring their reasons, they replied, "you will meet with difficulty from government; the man may report that he has been deprived of something, and you may be called upon to answer as a thief." This was an effectual check to the offer of any assistance. In such a state of things there can be found little benevolence, kindness, or hospitality in exercise, particularly towards strangers. Should there be a disposition on some occasions to obey the dictates of the feelings of human-

ity, great precaution is necessary. In bestowing the fruits of benevolence, one is strongly reminded of our Saviour's advice, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, *lest they trample them under their feet, and turn again and rend you.*" Under such circumstances, it is not difficult to perceive to what extent hospitality may be safely shown. If a traveller meet a stranger in a solitary path, his fancy traces in him the lineaments of a thief or a robber, and if they pass each other merely with mutual looks of suspicion, each deems himself fortunate.

Travelling by boats, which affords the greatest personal comfort, presents the danger of bands of robbers, who often attack with knives and muskets, and make "a clean sweep" of whatever portable effects can be seized, to the jeopardy, and frequently to the destruction of the lives of their possessors. It is but just to add, however, that the view which these remarks would otherwise present, should in some respects be qualified. There do exist among the Burmese, friendly relations and ties of consanguinity, which, in private life, are seen so to operate as to soften in some degree the sterner features of their public character. Among relatives and friends, between whom there is a mutual and thorough acquaintance, feelings which originate generous actions, the duties of hospitality, kind deportment, and sympathy prevail over those views of mere personal consideration, which govern the general course of their lives in their civil connexion with one another. They are certainly not incapable of strong attachments, or of exercising the social virtues; and could their public character be formed in a different mould from that in which their system of government has already cast it, they would be found by no means destitute of those elementary principles

which combine to form the happiness of civilized society.

The Burmese cannot be considered as having a peculiar propensity to loquacity, or to inquisitiveness. But they are sociable and communicative on all common topics, and are inclined to discuss disputed points. They are not inquisitive to any laudable or profitable extent, as their inquiries seldom issue in the promotion of useful knowledge. There are various reasons why a Burman does not indulge an inquisitive disposition to any great extent; one is, that he confides in the wisdom and example of his ancestors. The common doctrine that a man cannot be wiser or better than his progenitors, greatly prevails. Another reason is, that the King or the officers of Government often monopolize the fruits of ingenuity to themselves, to the inconvenience of the ingenious. A man excelling in any profession of art, enjoys the honour of ministering his productions to the King, or to some person of official rank; but he seldom finds the honor attended with much profit to himself. Under such circumstances, a spirit of investigation must necessarily lie dormant. Mistrust forms a barrier against inquiry. A Burman rarely gives correct information; and he never expects to receive it. Every thing new is told to an incredulous ear, and nothing but the most palpable demonstration can convince the understanding.

Upon ordinary topics of conversation, however, the Burmese are not reserved. On the contrary, they often display their colloquial abilities to considerable advantage. Not possessing much irritability, they are capable of maintaining an argumentative discussion in a temperate manner. They are seldom vehement in their language; but appear cool, collected, and considerate. They are not insensible to the power of wit, or illiberal in their approbation of it.

REVIEW OF REVIEWS.

REMARKS ON THE QUARTERLY REVIEW OF
MRS. JUDSON'S ACCOUNT OF THE AMER-
ICAN BAPTIST MISSION TO THE BURMAN
EMPIRE. NO. LXV. FOR DECEMBER.
pp. 37—63.

WE have read this article with lively interest. Its general aspect is conciliatory; and its opinions frequently judicious. As, however, it is liable to leave an incorrect impression respecting some matters of fact, and as it advances some opinions from which we seriously dissent, we make no apology for offering some remarks upon it to the consideration of our readers.

And first, the review would lead the public to believe, that Mr. and Mrs. Judson had laboured entirely alone in the Mission to Burmah. This is evidently an unintentional error. As Mrs. Judson's work is compiled chiefly from the journals and letters of her husband, a reader who had no other means of information than those which the book afforded, might very easily fall into a mistake of this nature. To correct this impression, it will only be necessary to state the following facts. Mr. and Mrs. Judson arrived at Rangoon in July, 1813. In October, 1816, they were joined by Mr. and Mrs. Hough. Messrs. Wheelock and Colman, with their wives, embarked from Boston in November, 1817, and arrived in Rangoon in September, 1818. In December, 1821, Dr. Price and his wife joined the mission family. In June, 1823, Mr. and Mrs. Wade embarked for Rangoon, with Mrs. Judson, on her return; and in May, 1825, Mr. and Mrs. Boardman sailed from Philadelphia for the same destination. Here, however, it may be proper to state, that Mr. Wheelock died a year or two after his

arrival at Rangoon. In 1820, Mr. Colman removed to Chittagong to establish a mission at that place; and Mr. Hough, being principally engaged in the printing department, has been frequently absent at Calcutta, and occasionally for a considerable period of time. We state these facts not to underrate the labours of Mr. and Mrs. Judson. They have borne from the beginning the burden and heat of the day, and no one can possibly esteem them more highly than ourselves. We merely wish it to be known, that they have not laboured entirely unassisted and alone, forgotten and neglected by the American churches.

But passing this general impression which the article is liable to produce, we find in the very commencement the following paragraph.

"But before we enter on the work itself, we wish to say a few words on the Baptist mission to the East. It is impossible that there should be any difference of opinion as to their object, and we think there should be none as to the single-hearted zeal with which it has been pursued; but we confess that we do entertain serious doubts whether those engaged in them are following the right path to effect that object. If we were to judge from the result of their labours, the conclusion would necessarily be, that they are not, and we will briefly state what we conceive to be at least sufficient causes for their failure."

Now all this is doubtless well meant, and is kindly said. The reader, however, will observe, that it assumes the fact that the Baptist Missions to the East have failed, and it promises to disclose the causes of that failure. It is to the consideration of these topics, that we would for a few moments invite the attention of our readers.

1. The Reviewer assumes it as a fact, that the Baptist Missions to

the East have failed. This assertion evidently has reference to the Baptist Missions from Europe as well as America, but we shall confine our remarks at this time to the latter.

Now at the outset, we must be permitted soberly to state, that the American Missions to the East have *not failed*. The Mission to Burmah was, before the late war, in most promising circumstances. If we recollect aright, more than eighteen Burmans, some of them of most respectable character, had been admitted to communion upon profession of faith in Christ, and were adorning their profession by a blameless and pious life. The New Testament had been almost translated, and was partly printed in the Burman language. Religious tracts had moreover been widely circulated and eagerly read. Now if we consider how long a time must necessarily elapse before an European, destitute of grammar and dictionary, can acquire an oriental language, and if we remember how often the labours of Mr. Judson were interrupted by sickness and necessary absence from Rangoon, and that two of the most promising Missionaries were arrested in the midst of their labours by death, we think no man will deny that the success of this Mission has been most decidedly encouraging; at any rate, it has always seemed so to the friends of Missions in this country.

Besides, it is to be remembered that the first labours of a Missionary station are principally the work of preparation. They consist in laying the foundation for the building; and it is surely premature to assert that the edifice can never be erected, because, after considerable toil, the work has not yet appeared above the surface. The language must be acquired. This is a work of time. The Bible is to be translated. This is a work of still greater time. And if a Missionary devotes himself to the work of trans-

lation, no result can be expected until this task is accomplished, the version printed, and circulated among the people. And if, as the Reviewer elsewhere asserts, no Missionary ought to engage in the work of translation until he has become thoroughly acquainted with the language, it illy becomes him to call that a failure, which by his own showing was absolutely indispensable to success. The fact is, that Mr. Judson did not labour in preaching so much as under other circumstances he might have done, from a deep conviction of the necessity of a translation of the scriptures into the Burman language. He was aware of the uncertainty of life, and also that he was probably the only being on the globe sufficiently acquainted with the language to translate the Scriptures into it; and therefore to this work, and to the compilation of a grammar and dictionary, he has almost exclusively devoted himself for several years past. These works are now fast hastening to completion. A part of the New Testament has been printed, and received in this country, and but for the war, it would before this have been in circulation in Burmah. When this Bible has been printed and circulated, and when tracts explanatory of it have been read, and when the gospel has been preached faithfully and perseveringly, and when after all this it is found that the Burmans, unlike human beings every where else, are incapable of being affected by that appeal to the conscience which is made by the Bible; then, and not till then, will it be time to talk about failure. To tell us of it before this, is as utterly unphilosophical as to tell a chemist that his experiment had failed before his agents had been brought into contact; or to insist that a theorem was not proven before even its terms had fairly been announced.

But we need not stop here. Mr.

Judson devoted to preaching whatever time he could allow, consistently with his great object of translating the Scriptures. His success was such as to give the most animating encouragement to the friends of Missions. At the last accounts, as we have stated, eighteen persons had joined the Mission church, and they gave evidence of sincere piety, of that moral change, without which, the Bible assures us, "a man cannot see the kingdom of heaven." Others were inquiring. Many, and some of them the chief officers of the empire, were desirous to know something about the gospel. Christ crucified had been preached even in the court of Ava. Now all this looks to us like any thing else than failure. At least it was so considered by the friends of Missions in America. They estimated the salvation of eighteen immortal souls, and so did the Missionaries themselves, an abundant reward for all their toils and for all their expenditure. And if Jesus Christ came to seek and to save that which was lost, and if there be joy in the presence of the angels of God over one sinner that repenteth, tell us, have not they judged correctly?

So much for the Reviewer's assumption of the failure of the Baptist Mission to Burmah. We had intended to examine his assertion in its bearings upon the Mission at Serampore; but our limits will forbid. At some future time, we may allude to this part of the subject. At present, it will be necessary to proceed with an examination of the causes to which he considers the supposed failure attributable.

The first cause of assumed failure is developed in the following paragraph.

"We consider it then in the first place, a great want of discretion, or *something worse*, to send forth hasty and imperfect translations of the Scripture, and of their own religious tracts, before they have acquired a competent knowledge of the languages in which they write, so that their labours are simply useless, if not *perni-*

cious, to those for whom they are intended." p. 38.

We waive the consideration of the unkind and unjustifiable epithets in this paragraph, and proceed immediately to inquire how far this allegation of haste is supported by fact.

Mr. Judson arrived in Rangoon in the year 1813. From that time till the present moment, with the exception of absences on account of sickness, he had resided constantly among Burmans, and has made the acquisition of their language the object of his most diligent and persevering application. And here let us tell the Reviewer, what perhaps he does not know, that Mr. Judson is one of the most thorough-bred students that ever entered the Missionary field. Five years elapsed before any work in the language was published. Then two small tracts were printed. How "indiscreet" the printing of these tracts was, may be known from the fact, that within three months after their publication, the first serious inquirer came to the Mission-house to know what he must do to be saved, and these "*pernicious*" tracts brought him there. Shortly after this, the gospel of Matthew alone was printed and distributed; and from this time, the progress of the Mission was decided and encouraging. The *zayat* began to be well attended, and a spirit of inquiry was manifestly at work among the people. The first edition of one of these tracts was soon exhausted, and a new edition called for in 1819. In 1820, the Epistle to the Ephesians was finished, and read by the converts with great avidity. This, however, be it remembered, was not printed, but only given to them in manuscript, whilst Mr. Judson proceeded to the translation of the Acts of the Apostles. Both of them were, however, after repeated revisions with the most intelligent of the Burman converts, sent to the press at Serampore in May,

1821. By March, 1822, a new translation of Matthew, with Mark and Luke, were finished, and the translation of Romans was commenced. Now these are *all the facts*, which the whole book contains of the progress of the translations, and upon these alone does the Reviewer predicate his allegation of the Missionaries' "indiscreet" and "pernicious" haste in the work. We are, however, happy to state, that by the latest accounts the translation was rapidly advancing, and that now, in the thirteenth year of Mr. Judson's residence in Burmah, it is probably completed. The gospels, we believe, have all been printed, and copies of them received in this country.

So far has Mr. Judson been from acting with injudicious haste, that we feel absolutely obliged to explain why he delayed the printing of the Scriptures into Burman so long. The facts are these. Mr. Judson was perfectly aware that the translations of Missionaries had been accused of inaccuracy, and he determined from the first to render his own as perfect as possible. With this view, before he attempted to translate at all, he prepared a Burman grammar and dictionary, and devoted himself almost exclusively to the acquisition of the language. This was a work of several years. As soon as he was able to converse in Burman, he began to preach to the natives. In this manner he was still more rapidly improving his knowledge, and rendering himself familiar with their terms for moral ideas. The Burmans are very generally able to read, and as soon as he began to preach religion, they began to inquire for his sacred books. This led to the printing of the two first tracts of which we have spoken, together with the first edition of the gospel of Matthew. The publication of these tracts was evidently attended with the very best effects. But still Mr. Judson suspended the further prosecution

of the work for several years, until he could be fully satisfied of his own ability to convey into the Burman language an adequate version of the word of God. No one who knows any thing about him, will accuse him of indolence, and even those who know nothing about him will surely acquit him of haste.

This is a serious subject; but it is really laughable to observe how confidently many of our *philosophical* fellow citizens talk about Missionary operations, and at every step, without perceiving it themselves, betray an utter ignorance of the facts in the case, and even of the nature of the undertaking. We have shown on what grounds this Reviewer has accused our Missionaries of precipitancy, when the very book he was reviewing abundantly proved that his accusation was wholly unsupported. For the edification of future Missionaries to the East, we will give verbatim the sentence with which he concludes this part of his argument. "Had he" (Mr. Judson) "and his worthy helpmate, confined themselves to the study of the Burman language" (which by the way they did most religiously) "*while at the same time they were instructing the natives in English*, their labours would probably have been more successful, certainly more judiciously directed!"

But it is time to notice the second cause of the alleged failure of the Missionary undertaking. It is "the humble character which these teachers of the gospel assume, and to their system of principally attempting to convert, and connecting themselves almost exclusively with, the very dregs of the people." p. 39.

As to the humble character which the Missionaries assume, we remark,

1st. This is the only character which they can assume honestly. They are humble and poor men, and why should they appear in any

other character. If even they desired to appear in splendour, the Christian public would never afford them the means. They must go thus, or not at all. Missions, let it be remembered, are supported almost exclusively by the poor. It will be time enough to reproach us with the lowly appearance of our undertaking, when the wealthy pour their millions into the Missionary treasury, and when princes and nobles offer themselves as Missionaries to the heathen.

But we are very much inclined to believe, that this humble character is the very one, which the Missionary ought to assume. It will awaken less prejudice against his instructions than any other. It looks more to the heathen like a simple-hearted attempt to do them good. It is certainly more in accordance with the instructions which he goes abroad to inculcate. We should like to know how a Missionary, surrounded by all the pomp of oriental magnificence, would preach to the heathen the self-denying doctrines of the gospel of Jesus Christ. And if he did, we put it to any man's common sense, whether a thoughtful heathen would not laugh at him.

But we have another consideration to suggest, which puts us very much at rest on this subject. Jesus Christ came from heaven on purpose to propagate this very religion. He surely had before him the choice of all stations, and he "assumed" the *humblest*. He thus taught us, that his doctrines derived their efficacy from their moral power, and not from any association with the splendour of this sublunary world. And on this principle he selected his apostles from among the humblest of men. If the Gospel be the same as it was then, and if man be also the same, we think this example a sufficient reason for adopting a similar mode of missionary operations, at least until a fair experiment shall

have shown us a more excellent way.

But it is alleged that the missionaries "have principally attempted to convert, and have connected themselves almost exclusively with, the very dregs of the people." This is not true, certainly not, with respect to the missionaries to Burmah. The quotations from the narrative, which the Reviewer has inserted, show that Mr. and Mrs. Judson were on the best possible terms with the Viceroy of Rangoon, and his lady, and also that Mr. Judson made the attempt to introduce the gospel even into the court of Ava itself.

Nor is it true of missionaries generally. They go among the heathen, acting upon the great principle which the gospel reveals, that the souls of all men are of equal value; for all are equally immortal. They preach the gospel to every one who will hear it; and if, as is generally the fact, the pride of the human heart makes their doctrines less acceptable to the wise and the noble of this world, surely they are not to blame. They can neither alter the gospel, nor the principles of human nature. They must preach Christ crucified to those who will hear it, and leave the event with God.

Nor are we at all discouraged that it is so. Reasoning as politicians, we should say, that great changes in a nation must always be commenced with the common people. Reasoning as religionists, we should say, gaining first the chiefs would make more proselytes, but we are sure it would not make more Christians. And we are strengthened in our opinions by the whole history of the church. In no case that we recollect, have the *principles* of the gospel been successfully promulgated where the first impression has not been made upon the *people*. In the time of

our Saviour, we are repeatedly told that "the common people heard him gladly." In the days of the apostles, not many noble, not many mighty, not many wise men were called. And such has been the case ever since.

The Reviewer seems aware of our being prepared to urge these facts, and to meet them inform us, "that it was not until the conversion of Constantine that polytheism received its death blow in Europe." We are astonished that a writer who valued his reputation for sagacity, should have hazarded such an assertion as this. We would reverse his assertion, and tell him, that if polytheism had not received its death blow, Constantine would never have been converted. The work was already done. The temples of the idols were deserted; Christianity had approved itself to the consciences, and the good sense of the population. The pillars had long since been undermined and had fallen, and nothing but the shell-work of the edifice remained. This shell work was all that Constantine crushed; and had he not done so, he would soon have been crushed by it.

We hear very much of this conversion of heathen nations, by beginning with the chiefs, and by teaching them literature and science. We have said before, that we consider this method unphilosophical. It is relying for moral effect on the intellectual, and not on the moral part of human nature. More than this, it is relying upon the weaker principles of man's na-

ture, when it is in our power to rely upon the stronger; for we hold that the conscience, to which the gospel appeals, is a more powerful principle of action than the understanding. But we are willing to throw reasoning aside, nay, we are willing to throw facts aside, and we beg these gentlemen to put their notions to the result of experiment. They say that a more efficient system of missionary operations can be devised, and they tell us they have devised it. We ask them to put it in practice. They say that the attempt should be made upon the chiefs; let them make it. They urge that the heathen should be taught philosophy; let them teach it. If, after a fair experiment, their system is the better, we promise to adopt it. But we beg that we may be allowed to spend our own money in our own way, and do what little good we can, to our own liking. We shall have more confidence in their plan, when they have had confidence in it enough to try it for themselves; and when they have been engaged in the business for twenty or thirty years, we shall rely more implicitly on their judgment.

There are several other matters, some of trifling, others of graver importance, on which we should dissent from the Reviewer; but our limits forbid an allusion to any of them. We have only noticed the bearings of the article upon the American Mission, and have done this with all possible brevity. At some future time we may advert to the subject again.

MISSIONARY INTELLIGENCE.

ENGLISH BAPTIST MISSION.

CALCUTTA.

A recent communication from this city contains the following account of a converted Hindoo, named Sukharee, who lately died in the faith.

SUKHAREE was a native of Cheeran Chupra, in the province of Sahrun, and of the washerman caste. During the life of his father, he worked with him as washerman, according to the invariable custom of this country. On the death of the old

man, he left the place of his nativity with his family, to serve as an attendant of the army; and lived some time by washing the clothes of officers.

He engaged himself with a gentleman at Soojapoor, who was very much pleased with the manner in which he discharged his duties. At this place, two of his children died, which so affected his wife with grief, that she followed them in a little time. Sukharee was in consequence much afflicted. His master observing his melancholy, and uneasiness of mind, sent him to Daudpoor with a letter to a person at that place, recommending him to his care and protection. During the time that Sukharee lived with him, he conducted himself much to his satisfaction: for which reason he took him with himself, when he left that place, and departed to Parbuttepoor, near Tumlook.

About this time, through the injudicious persuasions of his master, Sukharee entered upon a profession of Christ, ignorant of his character, and feeling no need of him as a Saviour. Having unthinkingly, and from interested motives, taken up the profession, as might be expected, he was not solicitous of adorning it by a suitable deportment. And being even as the Gentiles which know not God, he walked according to the course of this world, fulfilling the desires of the flesh, and of the mind. He took to drinking liquor, and eating intoxicating drugs, &c. frequently quarrelling with his wife, abusing every one, and carrying himself very disorderly. He was very much incensed against his master, for denying that he had promised to give him eight rupees per month, and proceeded to quarrel with him. Mr. — was much displeased to see such behaviour, and expelled Sukharee and his wife, with another man, from the place. They went in consequence to Caleeghat, where they dwelt for some time, till Mr. — called them back, and came to Howrah, bringing Sukharee along with him. He soon left that place also, and proceeded to Beerbhoom; but left Sukharee at —. Here he led a most beastly life, being constantly intoxicated, and lying insensible in the bazars or streets.

Though the moral character of Sukharee was not altered by his bearing the Christian name, yet it was no doubt designed by the wisdom of divine Providence to be one link in the chain of events which should be preparatory to his conversion and salvation. In June, 1823, Paunchoo went over to Sulkea to preach the gospel; and after having visited the Rev. Mr. Statham, was going to see a piece of ground belonging to him. While he was on the way, a person told him that a washerman lived near, who was a Christian, and shewed him the house at his request. The moment he entered the house, it began to rain. He availed himself of that circumstance to speak to him on religious subjects, and sing and pray. This displeased Sukharee exceedingly; and he reviled Christians very grossly. Against Paunchoo also he was very violent, accounting him an enemy for the unwelcome truths he told him, (Gal. iv. 16.) He found occasion, however, to alter his opinion afterwards, "when he came to himself;" (Luke xv. 17.) verifying those declarations of scripture: "Faithful are the wounds of a friend;" and "He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue." (Prov. xxvii. 6; xxviii. 23.)

In September, 1823, Howrah and other places were completely inundated; by which many lives were lost, and houses and property carried away by the water. Sukharee being therefore obliged to leave the place, came over to Paunchoo's house at Chitpoor, in company with his wife and Bongsee, a barber. He received them into his house very readily, on seeing their distressed and miserable situation, and assigned them a room for their residence. They represented to him, that they had been plunged into great distress, having no place to dwell in, and that all their property had been swept away by the flood; and that being without food and clothing, and indebted to many persons, they had come to him for protection. Paunchoo promised to afford them all the assistance his slender circumstances would allow, and gave them six rupees for their present occasions. In the evening he assembled them all together, and improved

the afflictive dispensation by preaching to them from the history of Noah.—Mr. Penny becoming acquainted with these particulars, gave them six rupees more, on which they lived for some time. Sukharee worked with great diligence in his occupation as a washerman, “studying to be quiet, and to do his own business, and to work with his own hands, that he might walk honestly toward them that are without, and that he might have lack of nothing.” (1 Thess. iv. 11, 12.) He was enabled to discharge most of his debts by his assiduity; following the apostolic exhortation, “Owe no man any thing, but to love one another,” (Rom. xvii. 8.) The whole day he was employed in his business: and in the evenings and mornings came to worship at the houses of Paunchoo, and the Rev. Eustace Carey. The former frequently entered into religious conversations with him, and endeavoured to communicate to him the knowledge which is essentially requisite to our salvation. Before this, he knew not how to pray; but he learned now to pray unto Him who heareth the desire of the humble, and is nigh unto them that are of a broken heart, (Ps. x. 17. xxiv. 18.) and to pour out his supplications before Him who looketh to him that is poor and of a contrite spirit, (Ps. lxii. 8. Is. lxii. 2.) This evident change in the conduct of Sukharee was viewed with delight, in the hope, especially, that it was the effect of an inward operative principle.

After many months had been thus spent, Sukharee was attacked by several diseases in June, 1824, which daily increased in strength. At first he had a severe fever, next the spleen, and then the dysentery; by these disorders he was much weakened and reduced. He went, notwithstanding, to Mr. J.’s house in the Circular Road one day, to see Mr. Carey, who was himself ill there. On his returning home, Paunchoo asked him if he had not become worse, in consequence of having gone so far? He replied, “No, I have not become worse: Mr. Carey is a dear friend to me, and I have been to him, not knowing whether I should ever see his face again.”

His diseases were daily confirmed; yet he was not careful to take medicines; and

those which he took, being simples, as fruits and leaves, were of no effect. And when Paunchoo desired him to take some English medicines which he had with him, he said, “I am not able, nor shall I be able; for I am obliged to be always warm; I only desire you to call a native doctor.” A native surgeon was accordingly called, who performed an operation on the spleen, by perforating the diseased part with a hot iron pin; which proved its cure. His fever and bloody flux, however, increased; so much so, as to make him unable to work any longer. From this time he derived his support from the benefactions of benevolent individuals.

His spiritual improvement was not neglected. Paunchoo often conversed with him on religious subjects, apprized him of death and eternity, the miseries of unbelievers, and the happiness of those that die in the Lord, (Rev. xiv. 13.) and endeavoured to ascertain the state of his mind. He once asked him, from the words of our Lord, “O brother Sukharee, what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” (Mark viii. 36, 37.) Sukharee answered: “The world is nothing;—all things are fruitless:—it is all dark when, the eyes are closed, and this world is an enemy’s country, full of lying, deceit, &c. I do not wish to live here: I hope to go unto the Lord, and enjoy eternal felicity.” Paunchoo enquired, “Have you any merit or holiness by means of which you shall enjoy eternal happiness in the kingdom of the Lord?” Sukharee replied, “I am without merit or holiness, and worthy of the deepest hell; but the Lord Jesus Christ is my Lord and friend, both here and hereafter: he has borne the weight of my sins, and died for my sake: by believing in his death, I shall enjoy eternal felicity in his kingdom.” Another day it was enquired, “Brother Sukharee, how will you cross the ocean of the world?” when he said, “I shall cross that ocean by making Christ’s death a vessel for my transport.” Such was his faith and confidence; and he discovered much spirituality in his prayers and confessions.

Towards the latter part of his life, the

mind of Sukharee was disordered for a short period, through the power of his diseases. He did not, however, continue long in this deplorable state of insanity; he recovered the exercise of his reason, as he approached to the close of his life. Like the setting sun, that emerges from the clouds which obscured his splendence, and then, displaying his glories for a moment, disappears beneath the horizon, so did Sukharee depart in triumph. On the night in which he died, (Sept. 25, 1824,) calling for Paunchoo, he told him that he desired to eat something; which being brought, he ate with great pleasure. Paunchoo then looked at him, and perceiving from the manner in which he spoke, and the cold which had settled in his breast, that he would leave this world in a few minutes, asked Sukharee, "In what manner can your salvation be effected?" He replied, "Through the death of Christ." He asked him again: "Is Christ your Saviour?" Sukharee answered, "Yes." Paunchoo enquired further: "Do you love Christ?" "Whom shall I love," said Sukharee, "if I do not love Christ? Whom have I besides? and to whom else shall I go? He is my Lord and my God." Observing such pleasing testimonies of his faith, Paunchoo called together the brethren and sisters, and sung this hymn:

"Salvation through the death of Christ."

"When the singing of the hymn was concluded, Sukharee became speechless: he made signs, therefore, with his hands, pointing upward, that he was going to the Lord; and imitating the manner in which a book is read, signified that the Scriptures should be read to him. Paunchoo read the 14th chapter of John, which Sukharee heard with great attention. Paunchoo prayed after reading; and just as the prayer was ended, the soul of Sukharee departed from its tabernacle of flesh in peace. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. xiv. 13.)

The next morning Mr. Penney went to Chitpore, and having heard the account of his dying moments, made arrangements

for his decent burial. Prior to the corpse being conveyed to the grave, they sung this hymn:

"He who yielded once his breath,
Sinful man to save from death,
O my soul, forget not him."

Read 1 Cor. xv. and prayed. The people both Hindoos and Mussulmans, who had come to see the corpse, were surprised at this; and observed, "If any one of us die, we do not have singing and prayer in this manner: but the Christians are better than we." The corpse was conveyed to the place of interment, and committed to the earth with singing and prayer, there to lie till the dawning of the resurrection, when we must all stand before the judgment seat of Christ.

DEATH OF REV. JOHN LAWSON

By the arrival of the *Beverly* from Calcutta, a letter was received in this city containing the melancholy intelligence that Mr. Lawson died of a disease of the liver, on the 22d of October last.

He was a truly amiable and pious man. His sweetness of temper endeared him to all who had the pleasure of his acquaintance. In him were seen what is delightful to contemplate,—respectable talents associated with the most unaffected modesty.

Mr. Lawson was detained in this country about two years when on his way to the scene of his future labours. He became very much attached to the Christian society he found here; and had not a sense of duty prevented, he would have been highly gratified even after he arrived in India, to have returned, and passed the remainder of his days in the United States. Having, however, put his hand to the plough, he did not dare to leave it for a more pleasant land, but continued labouring in an unhealthy climate, until his Saviour called him home.

This brief notice, is from one who personally knew and loved him. We hope, hereafter, to be able to give a more extended and interesting account of this excellent Missionary

AMERICAN BOARD FOR
FOREIGN MISSIONS.

DEATH OF REV. PLINY FISK.

The following communication from Messrs. Bird and Goodell, the only American missionaries now in Syria, announcing the decease of their excellent fellow-labourer, the Rev. Pliny Fisk, will be read by many with weeping interest. It is addressed to the Corresponding Secretary.

Beyroot, (Syria,) Oct. 25, 1825.

Dear Sir,

Never did we sit down to write you with such deep feeling, as at the present moment. Never have we had occasion to communicate events so materially affecting the interests of the mission.

On the 26th ult. the long expected and unwelcome hour arrived for the departure, to our native country, of our beloved brother and fellow-labourer, Mr. King. It was with a heavy heart, that we gave him the parting hand. We felt ourselves bereft of one of our firmest earthly supports. We commended our case to God, and prayed him to build us up, and not to pluck us down. We acknowledged our weak and dependent state, and begged that God would strengthen us by his grace, in proportion as he diminished our number.

But we did not then feel our dependence, as the providence of God has brought us to feel it since. Brother Fisk then remained to comfort and counsel us. We leaned upon him. We trusted in him as the chief agent, who was to effect the good we design to this people. Now, this second prop is removed. That dear brother, too, has taken leave of us for another country. Yes, dear Sir, the hand of God has touched us, and our tears cannot soon be dried away. You, too, will feel and weep, and so will thousands, who knew and loved him, with ten thousand others, who have never seen his face in the flesh. But God knoweth our sorrows, for he hath caused them; and into his compassionate bosom let us pour them all.

It was on Tuesday, the 11th inst. that brother Fisk first spoke of being ill. He supposed he had taken cold, but pursued

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his studies as usual, and, in the afternoon, walked into the city, and made several calls. In the evening, after uniting, as usual, in reading the Scriptures in Arabic, he said he felt himself too ill to make any remarks, and requested Mr. Goodell (in whose family he was) to make a few. He, however, prayed in Arabic with his usual fervency, though not with his usual length. Having bathed his feet in water, he retired to rest, with the hope of perspiring freely, and of being better in the morning. His hopes were, however, disappointed. He passed a restless night, and, on Wednesday the 12th, had towards noon, a fit of ague. A nausea at the stomach indicated, as we thought, the propriety of an emetic. It was accordingly administered. It brought away a profusion of bile, threw him into a free perspiration, and persuaded us all to expect for him a comfortable night. But we were again disappointed. This night was more restless than the preceding.

Wednesday morning, 19. He rose, as usual, and occupied the sofa in an easy reclining posture, and appeared to enjoy some quiet sleep, but we have since suspected, that what seemed to be sleep, was chiefly stupor. His countenance was, towards evening, perceptibly more sunk, and he manifestly began to think his recovery doubtful. He said, with a desponding air, to one of us, who stood surveying him, "I don't know what you think of me."—Together with restlessness and head ache, his fever was accompanied, this evening, by an involuntary starting of the muscles. To ease his head, we applied, as we had done once before, a few leeches. He grew suddenly very wild, and increasingly restless. Happening to touch the leeches on his face, he exclaimed, "Oh, what is here!" When told, "O," said he, "I know not what I am, nor where I am." We hastened to remove him to his bed, but in taking off his gown, he fainted, and lay for some time as if dying. In removing him, and managing his bleeding, he repeatedly asked, what we were doing, and who we were. We replied, "This is such a brother, and this is such an one." "Oh yes," said he, "the best friends

that ever I had in my life, I am sure. God bless you." This was a terrible night of constant uneasiness and delirium.

Thursday morning, 20. It being evident that he was much reduced since yesterday, and would, perhaps, be unable to sustain a single additional paroxysm of fever, we consulted whether it would not be best to disclose to him our opinion of his case, and suggest the propriety of his completing whatever arrangement remained to be made of his worldly concerns. We were the more decided to do this, as he had expressly wished us to deal faithfully with him, and tell him, without flattering his desires, whatever we thought of him. He received the communication with great composure—expressed a hope in Christ—said his views were not so clear as he could wish, but intimated that he was not afraid. So far as he was acquainted with himself, he thought he could safely say, that his great, commanding object of life, for the last seventeen years, had been the glory of Christ, and the good of the Church. Mr. Goodell asked, if he had any particular word of comfort, or of exhortation for his family friends, his brothers, sisters, father.—At this last word, he was sensibly moved; "Oh, brother Goodell," said he, raising his hand to his eyes, "my father,—my father,—my father—(he paused.) But he'll bear it. He knows what such afflictions are. When he hears the news, the tears will roll down his furrowed cheeks, but he'll not complain—he knows where to look for comfort." Here he stopped, saying he hoped to renew the subject, when he should have had a little space to collect himself. After we had read, at his request, the fifty-first Psalm, and both prayed by his side, he himself added a short prayer, in which he confessed his sins, and resigned his soul and body into the hands of God.

Hoping that he might yet continue a day or two, we dispatched a messenger to Sidon, to a physician with whom Mr. F. had some acquaintance, and in whose skill he expressed some confidence.

At times he lay in a state of stupor, and seemed near death. In such a state he was, when the hour arrived of our usual

Thursday prayer meeting. We proposed to observe the season by his bedside, supposing him to be too insensible to be either gratified or disturbed by it. On asking him, however, if we should once more pray with him, to our surprise he answered, "Yes—but first I wish you to read me some portions of Mrs. Graham's "Provision for passing over Jordan." We read, and he made suitable remarks. Where it is said, "To be where thou art, to see thee as thou art, to be made like thee, the last sinful motion forever past,"—he anticipated the conclusion, and said, with an expressive emphasis, "that's heaven." We then each of us prayed with him, and he subjoined his hearty "Amen." We had asked, what we should pray for, as it concerned his case, "Pray," said he, "that, if it be the Lord's will, I may get well, to pray with you, and labour with you a little longer; if not, that I may die in possession of my reason, and not dishonour God by my dying behaviour. He afterwards begged to hear the hymn, which he had formerly sung at the grave of Mr. Parsons.

"Brother, thou art gone before us,
And thy saintly soul has flown
Where tears are wiped from every eye,
And sorrow is unknown." &c. &c.

See Miss. Her. vol. xx. p. 170. Ed.

The devotions of the evening were attended in his room. He united in them with evident enjoyment. Afterwards he begged one of the sisters to go and try to get some rest, bade her good night, intimated it might be their final parting commended her "to Him that was able to keep her." Similar expressions of concern for us, and of gratitude to God, frequently fell from his lips, such as, "The Lord bless you for all your kindness."—"I shall wear you all out."—"Were it not for these kind friends, I should already have been in my grave."—"How different is this from poor B. (an English traveller who lately died,) how different from Martyn, how different from brother Parsons in Syria."

The fever fit proved much milder than the night preceding—scarcely any appearance of delirium. He repeatedly said, "The Lord is more merciful to me

than I expected." "Perhaps there may be some hope of my recovery—the Lord's name be praised." He often checked himself for sighing, and speaking of his pains, saying, "I know it is weak, and foolish and wicked." Once, after a draught of water, he said, "Thanks be to God for so much mercy, and let his name be trusted in for that which is future." On two or three occasions, he exclaimed, "God is good—his mercy endureth forever."

At midnight he asked the time—hoped it had been later—and, at three A. M. (Friday 21,) his fever gave way to a little quiet sleep. During the whole forenoon, he remained so quiet, that we hoped his disease might be breaking away. In the afternoon, however, it was discovered returning with all its alarming symptoms. He was asked, if he had been able during the day to fix his thoughts on Christ. "Not so much as I could wish—I am extremely weak." But when you have been able to do so, has the Saviour appeared precious to you? "O yes, O yes, O yes." "One of the sisters," continued he, "has been reading to me some precious hymns respecting Christ and his glory;" then fixing his eyes steadfastly towards heaven, he repeated the words, "Christ and his glory."

At 6 o'clock he had rapidly altered, and the hand of death seemed really upon him. We repaired to the throne of grace, commending his soul to him that gave it. He had inquired anxiously if the Doctor had not come. He came at 8, but Mr. F. was insensible. He approached the bed side. "Here is the doctor," said we. He raised his eyes, fastened them a moment on the stranger, and sunk immediately into his former stupor. The physician, on learning what had been his symptoms, expressed little hope of saving him; but not to abandon him entirely, he ordered new mustard poultices to his feet, and warm wet cloths to his stomach, with frequent draughts of rice water. One hour after, to our no small joy and encouragement, came on a free perspiration, the paroxysm of fever was arrested, respiration more free, and the remainder of the night comparatively quiet.

Saturday, 22. He was able to return the morning salutation to those that came in. When the physician entered the room, he immediately recognised him, and conversed a little with him in Italian—passed the day quietly—said almost nothing—tongue palsied.

The sun had set, and no appearance of his usual paroxysm. His strength was such, that he could still raise himself on his elbow, and nearly leave his bed, without assistance. Our hope had not, for many days, been higher, that he might yet survive. The fever came on, however, at 8 or 9 o'clock, but so gently that the physician repeatedly assured us he apprehended no danger from it. We therefore retired to rest, leaving him, for the first half of the night, in the hands of the physician and a single attendant. Scarcely had we closed our eyes in sleep, when we were awaked to be told, that all hope concerning him was fled. We hastened to his bed side, found him panting for breath, and evidently sinking into the arms of death. The physician immediately left him and retired to rest. We sat down, conversed, prayed, wept, and watched the progress of his dissolution; until, at precisely 3 o'clock on the Lord's day morning, October 23, the tired wheels of nature ceased to move, and the soul, which had been so long waiting for deliverance, was quietly released.

It rose, like its great Deliverer, very early on the first day of the week, triumphant over death, and entered, as we believe, on that Sabbath, that *eternal* rest, that remaineth for the people of God.

We sung part of a hymn, and fell down to give thanks to Him that liveth and was dead, and hath the keys of hell and of death, that he had given our dear brother, as we could hope, the final victory over all disappointment, sorrow, and sin.

As soon as the news of his death was heard, all the flags of the different Consuls were seen at half mast. His funeral was attended at 4. At his grave, a part of the chapter in Corinthians respecting the resurrection, was read in Italian, and a prayer offered in English, in presence of a more numerous and orderly con-

course of people, than we have ever witnessed on a similar occasion. His remains sweetly slumber in a garden connected with one of our houses.

As for us, we feel that we have lost our elder brother. Our house is left unto us desolate. To die, we doubt not, has been infinite gain to *him*, but to *us* the loss seems at present irreparable. He cheered us in the social circle, he reproved us when we erred, he strengthened us by his prayers, exhortations, and counsels.—The Board of Missions will feel the loss, perhaps, not less than we. Another servant, with talents like his for explaining and enforcing the doctrines of the Gospel, and who shall be able to preach fluently in most of the languages heard in this country, will not soon be found. But the Lord of the Harvest has resources of which we know but little. To him let us still repair, and pray in hope.—Your unworthy, afflicted servants,

Miss. Her.]

I. BIRD.

W. GOODELL.

METHODIST MISSION.

LOSS OF MISSIONARIES.

We have been favoured with the following extract of a letter, from a respectable ship-master of this port, giving an account of the destruction of the whole of the Methodist Missionary family, located at the island of Antigua, by shipwreck.—*New Haven Herald*.

Antigua, March 5, 1826.

A most distressing and melancholy shipwreck occurred near this island the past week, attended with such circumstances as seem almost incredible, and we can only say, that, for the wisest purposes, though often to us inscrutable, the Lord has done it.

About four weeks since, there was a yearly general meeting at St. Kitts, of the Methodist Missionaries from the neighbouring islands: from this place went the Rev. Mr. White, wife, three children, and servant; Rev. Mr. Hilliar, Rev. Mr. Oake, Rev. Mr. Jones, wife, and infant child. They left St. Kitts a few days since, to return to this island, having added to their

number Mr. —, another Missionary and his wife. The vessel in which they embarked, called at Montserrat; the number of the mission family, at that time amounting to thirteen souls, as above, including one servant. At Montserrat, their friends advised them to leave the vessel in which they were, (being a dull sailer,) and go on board the mail boat Maria, then ready to sail for this island. They did so; and a young lady also took passage with them. The schooner which they had left, arrived here seasonably, and brought the baggage of the mission family, which they did not think best to take out, the ordinary passage being only a few hours. Some alarm (after the schooner's arrival) was felt for the safety of the mail boat; but as the wind was very high, it was supposed that she had probably lost some of her sails, and put back. On Friday, P.M. the 3d inst. however, word was brought to town, that part of the wreck was seen on the Weymouth,* with two persons on it. Two or three boats immediately went down to her, and found it to be the wreck of the mail boat Maria; and the only survivor of twenty-one souls, was Mrs. Jones in a state of insensibility. It appeared that she had been placed by the captain (Whitney) between the bowsprit bitts, where she could not wash away. She was in her night dress only, with her husband's cloak or coat on, and a sailor's cap on her head.—The body of capt. Whitney (and the only one found) was lying near the wreck. He was buried yesterday. He had not been dead probably more than an hour, as he was seen on the bowsprit about two o'clock in the afternoon.—Mrs. Jones, it is hoped, is slowly recovering, and so far restored to her recollection, as to say, that she knows all the circumstances of the shipwreck; but the doctors forbid her being questioned, at present. The following circumstances, however, have been communicated by her.—The vessel struck on the reef in the night.—Three or four days had elapsed when she was taken off. Mr. White, his wife, three children, and servant were all swept away together,

* A shoal about four miles from the harbour, and only half a mile from a small island called Sandy Island.

clinging to each other; Mr. Hilliar attempted to swim to Sandy Island, and was drowned in her sight; her infant was washed away from her arms; her husband died in her lap, the night before she was taken off, and was washed away. As returning recollections open to her the horrors of the scene she has witnessed, I am told she often exclaims, "O, captain Whitney, why did he save me!" She must indeed, be an unhappy, lonely woman; and time can never efface from her remembrance this mournful event. She is undoubtedly most to be pitied, for we have good reasons to indulge the hope, that her kind friends are in heaven—that the scenes of Weymouth shoal were but a passage to

the haven of bliss. Dark, deep, and mysterious are the ways of a righteous and unerring Providence! With wonder and astonishment, we behold a delicate, slender woman, of twenty years, for four days without sustenance, exposed to the inclemency of the weather, supported; while hardy seamen were dying round her, and finally, the sole survivor of twenty-one persons! We see, in a few short hours, the whole mission family of this island, called from their earthly labours, but to receive, as we trust, a heavenly reward. But who can stay his hand? or who shall say to the Supreme Governor of the Universe, what doest thou? Shall not the Judge of all the earth do right?"

RELIGIOUS INTELLIGENCE.

BURMAH.

Calcutta papers to Dec. 21, have been received in this city per ship BEVERLY. The Burmese war was still going on, without any very clear prospect of a speedy termination. The principal British army was still at Prome, Nov. 16, where it was rumoured that the Burmese were preparing an attack upon it. The troops had been impatiently expecting orders to advance, and probably hostilities commenced soon after the above date. A portion of the British force were at Arcana, where it was very sickly. The Burmese army had been recruited with great industry, and its force was variously estimated from 70,000 to 110,000 men strong. A conference had been held for proposing terms of peace, and in the mean time there was an armistice of a month from Sept. 16; but the proposals made by the British commander were rejected by the king of Ava with great indignation, and he ordered the war to be prosecuted with vigour. The armistice was subsequently extended to Nov. 2, to enable the Burmese commissioners to consult their government. They agreed to an exchange of prisoners, and the Burmese commissioners promised that the whole of the British and American subjects should be liberated and sent to the British head quarters without delay. It does not appear that the promise of the release of prisoners at Ava had been complied with. On the contrary, when the King heard the terms of peace demanded by the British, he ordered them into close confinement. A subsequent ar-

ticle from Ava says, that the English, American and Armenian prisoners had been in great distress for want of food, and that some of them had died from trouble, broken hearts, and ill usage.

GENERAL SYNOD OF THE MORAVIAN CHURCH.

The last number of the United Brethren's Missionary Intelligencer contains an account of the proceedings of the General Synod of the United Brethren's Church, which held its meeting at Herrnhut, in Saxony, from May 30th to August 18th, 1825. This body is the highest ecclesiastical authority in the Moravian church. It consists of the Bishops, Civil Seniors, and deputies from the different established congregations, together with the Board of Elders of the Unity, to whom the general superintendence of the church is committed in the interval between the General Synods, a period usually of long duration, as the last Synod met in 1818, and the next will not meet till 1836. In the following extracts a summary account is given of the efforts of the Brethren to spread the knowledge of the Gospel among the heathen, and to promote the cause of education in civilized countries.

The reports communicated from our different missions in Greenland, Labrador, North and South America, the West India Islands, and South Africa, were almost universally calculated to inspire us with

the warmest gratitude towards our God, who so signally supports and prospers a work, the extent of which to appearance, would evidently transcend the means of a society so small as ours. More than *thirty-three thousand* converts from heathen nations, are at this time in different regions under the special care and guidance of the Brethren; and seven new establishments for missionary purposes have been effected since the last Synod. No less than *one hundred and twenty-seven* persons, during the same period, received and accepted calls to the service of our missions. Unexpected and unsought, but altogether most essential aid has been received from Christian friends of other denominations, towards a cause, which otherwise could have scarcely been sustained. The assistance of several particular associations among our own members, such as the Societies for the furtherance of the Gospel among the Heathen, at London and in North America, has become more and more efficacious. Unto the Lord be rendered praise, for it is of his mercy that this has been done.

In like manner the Synod found great reason to be grateful for the signal blessings which the Lord continues to bestow on the different seminaries for education, through means of which we strive to render ourselves useful to our fellow Christians. A number of pupils, exceeding *thirteen hundred*, committed to the care of the Brethren in the different boarding schools established in our congregations, on the European continent, in the British Islands, and the United States of America, are, we trust, for the most part now improving in useful knowledge, and imbibing principles of religion and morality, which will one day prove invaluable to them.

There are now living nine Bishops of the Moravian church, of whom four reside in Germany, two in the British islands, and three in the United States of America.—In our next we propose to publish some extracts from the admonitory epistle addressed by the Synod to the different congregations upon their internal state. This document breathes a spirit of great simplicity and true piety.

HOW A GOOD MAN SPENDS THE LORD'S DAY.

A truly pious man consecrates the whole Sabbath to the Lord, nor thinks it long. It fills him with great ideas, it excites his best principles to vigorous exercise, it bears him forward in his spiritual career, and it forms a welcome prelude and preparative to that everlasting rest, which remains for the people of God. It

is the day on which he consults his Bible at greater length, and on which he devotes more time to that communion with which the Father of spirits condescends to indulge him. Having shaken off the slumbers of the night, he approaches God, as on other days, with this language, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." But he adds, "I will come into thy house in the multitude of thy mercy, and in thy fear will I worship toward thy holy temple." He will say also to his children and household, "O come, let us worship and bow down, let us kneel before the Lord our Maker. Let us enter into his gates with thanksgiving, and into his courts with praise. This is the day the Lord has made, we will rejoice and be glad in it." When the public services are concluded, he recalls the substance of them to the remembrance of those around him, and having renewed those admonitions, which neither tire by their extent, nor provoke by their spirit, he commends his listening family to the protection and blessing of his Father and their Father, of his God and their God.

REVIVAL.

EXTRACT OF A LETTER FROM REV. ISAAC MERRIAM, TO ONE OF THE EDITORS, DATED

Eastport, April 4, 1826.

Rev. Sir,

I have the pleasure of informing you of the further progress of the revival in Lubec, Maine, of which some account has sometime since been given. The good work has continued until the present time, and is still extending. The Congregational church under the pastoral care of the Rev. Mr. Bigelow have received about thirty, if I am informed correctly, and the Baptist church has also been increased. Rev. Nathan Cleveland baptized twenty-one, previous to his leaving that place in January last, where he had been sometime labouring, assisted by Rev. Edward Harris, a licentiate from the province of New-Brunswick, who is still supplying them. The labours of Rev. John Roundy were also useful in calling up the attention of the people at the commencement of the work.

I have visited them a few times, and preached and also baptized thirteen, so that this church has received thirty-four by baptism, since the 19th of November last, and the prospect is still encouraging, and more are expected to come forward. I have been reminded of the joy with which the eunuch went on his way, when

I have witnessed the placid serenity which sat on the countenances of those who were baptized, or heard the burst of exultation in hope, or of exhortation to sinners, or of gratitude and prayer to God, which the candidates often made, as we came up straightway out of the water.

A most interesting attention in deep solemn silence has been given at the water, interrupted only by the voice of the speaker, the sobs of spectators, or at intervals the low murmur of the small ocean wave breaking on the shore. Ah, my brother, my heart truly rejoices to lead the willing converts down into the water, and to baptize them after the primitive example; and with gratitude I desire to record it, I have seen few if any baptizing seasons which were not weeping and joyful.

ORDINATIONS.

On Saturday, December 31, 1825, Mr. Robert Elliot, a member of the Wabash Baptist Church, Knox county, Indiana, was ordained to the work of the gospel ministry. The services were performed by the Rev. S. Anderson, and the Rev. Abner Davis.

In Rumney, N. H. on the 25th of January, Mr. Caleb Clarke, formerly a member of the Theological School in Waterville College, was ordained to the work

of the gospel ministry. Introductory prayer and sermon by Rev. William Taylor, of Sanbornton; consecrating prayer by Rev. Charles Blanchard, of Shapleigh, Maine; charge by Rev. P. Chapin; right hand of fellowship, by Rev. S. Tripp, of Campton; and concluding prayer, by Rev. T. Pillsbury, of Hebron, Maine.

ARRIVAL OF MR. AND MRS. BOARDMAN IN CALCUTTA.

By a letter from Mrs. Colman to a correspondent in this city, we have received the gratifying intelligence that Mr. Boardman and his wife reached Calcutta the first week in last December. They were residing at the Chitpore missionary cottage with Mr. and Mrs. Wade. We hope in our next number to furnish a more particular account of their voyage, arrival, and plans of operation in India.

DONATION OF BIBLES.

Mr. SHARP acknowledges with great pleasure, the generous donation from Mr. R*** of Two Hundred and Fifty Bibles, to be disposed of among the destitute at Missionary stations or elsewhere.

Boston, April 20, 1826.

OBITUARY.

LINDLEY MURRAY,

Our learned and venerable countryman, who lately died in England, was the eldest son of Robert Murray, who established in New-York the two great mercantile houses of Robert and John Murray, and Murray and Sansom. He was born in the year 1745: his parents removed to New-York when he was but two years of age. Here he received his education in the common schools, and through the instruction of a private teacher. At the proper age, he studied law with Mr. Kissam, and was a fellow student in the same office with John Jay. Though his prospects at the bar were flattering, after a short time he relinquished the practice, and engaged in mercantile business. In consequence of severe sickness, which impaired his constitution, and reduced him to a state of great debility, he was induced by his medical advisers to remove to a milder region; and accordingly visited England, and finding the climate more favourable to his health, in the year 1734 he purchased a house at Holdgate, near the city of York, and there passed the remainder of his long and useful life. His constitution, however, never recovered its original vigour;

and for the last twenty years of his life he was entirely confined to his house.

Soon after his settlement in England he commenced his literary labours. His principal works are his English Grammar, Exercises in English Grammar, An Abridgment of the Grammar, and an enlarged octavo edition, Introduction to the English Reader, The English Reader, Sequel to the English Reader, The Power of Religion on the Mind, and other smaller works. With the titles of these works almost all persons are acquainted; of their value, immense multitudes are thoroughly informed. Suffice it to say that they are standard works, of the highest reputation, honourable to the learning and talents of the author, and most useful to all classes of people. No less than 37 editions of his grammar were published under his own inspection at York.

As a philanthropist, Lindley Murray was distinguished among the benevolent men of the age: and to all his other excellencies of character, he added a firm and lively piety: his life was a practical exposition of the soundness and sincerity of his faith; and his death, like that of the righteous, was peace.—*New York Observer.*

CONTRIBUTIONS.

Fourth Quarterly Return of the Agent to the Treasurer of the Baptist General Convention of the United States for the Quarter ending 30th of April, 1826.

Domestic Missions.

April 8.	By allowance from United States for Indian Schools, for the quarter ending 31st March, 1826, viz.	
	For Withington School, Creek In.	150,00
	" Valley Towns " Cherokee "	125,00
	" Tinsawatee " " "	62,50
	" Carey " Putawatomie, "	150,00
	" Tonawanda " Seneca "	75,00
	" Oneida, " Oneida "	100,00
Feb. 2.	By Francis W. Emmons, "	76

663,26

Foreign Missions.

Feb. 2.	From Francis W. Emmons, -	76
Mar. 22.	" Spring Hill Fem. Soc. (N. C.)	6,00
April 4.	" Richmond Bap. Foreign and Dom. Miss. Soc. (Vir.) Fem. Soc.	50,000
	" Female Judson Soc. -	20,000
13.	" Washington Fem. Judson Soc.	10,00

86,76

General Purposes.

Feb. 2.	From Dividend of United States Bank Stock, the Gregory Legacy,	27,50
Mar. 13.	" Thomas Cooper, Eatonton, (Ga.)	50,00
	" Georgia Assoc. Mission Board,	100,00
	" Ocmulgee " " "	100,00
	" Gen. Ass. of Bap. Den. in Geo.	100,00
15.	" Bap. State Con. of South Car.	61,50
April 4.	" Richmond Bap. For. and Dom. Mission Society, -	180,00
13.	" Norfolk Bap. Mission and Education Soc. -	50,00
	" Washington Fem. Mite Soc. -	5,00
	" Baltimore Missionary Soc. -	7,90

681,00

For Columbian College.

Feb. 27.	From the General Committee of Churches remitted in the Charleston Bap. Ass. (S. C.) for the use of the Columbian College, -	450,00
Mar. 13.	" Gen. Ass. of the Bap. Denom. in Georgia, -	5,00
15.	" Baptist State Con. of So. Caro.	83,50
April 4.	" Richmond Bap. For. and Dom. Missionary Society, -	50,00
13.	" Norfolk Bap. Mission and Education Society, -	50,00
	" Washington Bap. For. Miss. Soc.	175,00
	" " Fem. Mite Soc.	100,00
	" First Bap. Church Washington,	100,00
	" Fem. Judson Society, -	90,00
	" Baltimore Missionary Society,	100,00
	" East Jersey Missionary Society,	308,18
	" Southwark Bap. For. Miss. Soc.	113,00

1629,58

Total, \$3060,70

Received the above,
HEMAN LINCOLN, Treasurer.

Monies received on account of the Baptist General Convention of the United States.
1826.

Mar. 31.	By amount received of the Washington Missionary Society, by Rev. O. B. Brown, -	30,00
April 11.	From Salem Bible Translation and Foreign Mission Society, by J. Moriarty, Esq. Treasurer, -	200,00
13.	From the Rhode Island Baptist Convention, by Rev. David Benedict, Treasurer, -	206,30
19.	From the Middlesex and Norfolk Auxiliary Missionary Society, by Deacon James Fisdick, Treas.	300,00

From do. for Education purposes,	16,00
20. From the Boston Society, auxiliary to the General Convention, for translation of the Scriptures,	100,00
From do. for Burman Mission, by James Loring, Treasurer,	703,84

\$1549,14

HEMAN LINCOLN, Treasurer.

POETRY.

For the Am. Baptist Magazine.

SORROW SANCTIFIED.

My spirits droop with illness now,
And yet I would submissive bow,
My Heavenly Father, to thy will;
I would not breathe a single thought
With discontent or murmurs fraught,
But suffering, own and love thee still.

And yet there is a pensive air
Steals o'er me, ere I am aware,
And clasps me in its soft control;
A mildly melancholy mood
Of sickness, and of solitude,
Sad and subduing to the soul.

At times I wipe the starting tear,
And think, my Father, thou art here,
And I am thine, forever thine;
Should blow succeed to chastening blow,
Thou art the very same I know,
And future blessings dost design.

Whence then the sadness that I feel?
Why do these tears unbidden steal?
And whence this deeply mournful mood?
Still must I weep? Then vanish pride,
And let this grief be sanctified,
And gush in holy gratitude.

Breathe, Holy Spirit, on my pain,
And I will weep o'er Jesus slain,
Drenched in His bursting blood for me;
When in that dreary period
Of insult, agony, and blood,
He languished on the fatal tree

He was no servant once! As God,
He saw me from his high abode,
Deep sunk in sin and guilt and shame;
Compassion kindled with that look;
For me a servant's form he took,
And down to earth to save me came.

Oh it might gush an angel's tear,
To see than MAN of SORROW's dear,
Rejected and despised by men!
For angels knew how rich before,
He was—what poverty he bore,
To bring us back to God again.

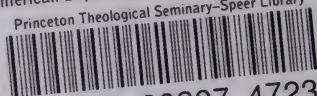
Melt then, my soul! 'Twas for thy guilt,
Jesus' atoning blood was spilt;
He could not sink in suffering lower,
Oh! if thou hast one spark of love,
To him who left his throne above,
Go, weeping, "go, and sin no more."



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